as *(j>vff£i* yswrjroi *Oeol,* gods made or generated by nature, but rather artificially made by human will and pleasure. Again, another sort of the Pagan deities were all the greater parts of the visible mundane system, or corporeal world, as supposed to be animated—the sun, the moon, and the stars, and even the earth itself, under the names of Vesta and Cybele, the mother of the gods, and the like. Now it is certain, also, that none of these could be taken for unmade, self-existent deities neither, by those who supposed the-whole world itself to have been generated, or had a beginning, which, as Aristotle* tells us, was the generally-received opinion before his time. There was also a third sort of Pagan deities, ethereal and aeriei animals invisible, called demons, genii, and lares, "superior indeed to men, but inferior to the celestial or mundane gods before-mentioned. Wherefore, these must needs be looked upon also by them but as ygw^rot ft-ot, generated or created gods, they being but certain inferior parts of the whole generated world.

Beside§ all these, the Pagans had yet another sort of gods, that were nothing but mere accidents or affections of substances, which therefore could not be supposed by them to be self-existent deities, because they could not so much as subsist by themselves. Such as were virtue, piety, felicity, truth, faith, hope, justice, clemency, love, desire, health, peace, honour, fame, liberty, memory, sleep, night, and the like ; all which had their temples or altars erected to them. Now this kind of Pagan gods cannot well be conceived to have been any thing else, but the several and

* Lib. i. de Coelo, cap; x. jp» 632* tom..i. opey.